

The Brooklyn Jewish Center Review

November, 1944

A GREAT LEADER IS SEVENTY

By SOPHIE UDIN GINGULD

FOUNDATIONS AND PILLARS FOR THE NEW WORLD

By SAMUEL ROTTENBERG

WHAT CHANUKAH MEANS

By DR. E. N. RABINOWITZ

LETTERS FROM SERVICE MEN TO CENTER MEMBERS

THE WAY TO VICTORY

By PVT. JOHN W. GORDON

NEWS OF THE MONTH

CENTER BULLETIN BOARD

FORUM LECTURES

Conducted by THE BROOKLYN JEWISH CENTER

Monday Evenings at 8:30

Symposium on "WHAT TO DO WITH GERMANY"

Monday Evening, December 4th



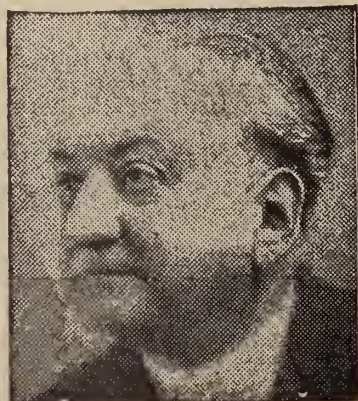
LOUIS NIZER

One of America's great orators. Author of "What to Do With Germany," etc.

December 11th

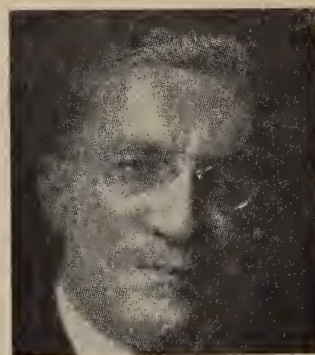
LUDWIG LEWISOHN

Famous Author, Novelist, Literary Critic and Lecturer



Subject:

"EDUCATION AND DEMOCRACY"



JOHN HAYNES HOLMES

Distinguished liberal preacher. Minister of the Community Church of New York

December 18th

HENRY HOKE

Author of "Black Mail," the sensational inside story of the campaign to disrupt America



Subject:

"THE SECRET NAZI WEAPON"

Special admission charge for the Symposium on December 4: 30¢ to members and 55¢ to non-members (incl. tax). The other lectures are free to Center members, and 30¢, including tax, to non-members.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXVI

NOVEMBER, 1944 — KISLEV, 5705

No. 12

CHURCHILL OUT OF CHARACTER

FOR a number of months the Yishub in Palestine and responsible Jews in America have felt a growing alarm over the terroristic activities of the Stern group in the Holy Land. Like other portents of evil they originally appeared on the horizon of Palestinian life like a cloud no larger than a man's hand, but from it has now grown the full flower of wickedness. During the last few months they have broken into public buildings, burglarized their contents, committed depredations against individuals, and in general, kept the public officials of the Holy Land in a state of *qui vive* and the population in a condition of turmoil. Because of them a large fine was levied against an entire community near Jerusalem (a remedy legally as improper as the acts themselves, since to prevent injustice it imposed a vicarious responsibility on a community for crimes committed by specific individuals). Because of them 250 or more persons have been deported from Palestine on the ground that they were responsible for these disorders—deported, so far as we know, without trial and thus constituted martyrs to an unholy cause.

At this distance we are, of course, unable to speak with definiteness concerning the responsibility of the public authorities for the continuance of this terror. But it does seem probable that the British, with all of the facilities at their command, including police, troops, informers and all of the paraphernalia of law and order, might easily have put an end to the Stern group. The suspicion naturally is aroused that the British have, if not encouraged, at least tolerated this condition in order to have an argument for the continuance of the policy of the White Paper. It is a well recognized

symptom of despotism that it always seeks to cloak itself in the forms of legality and right.) The British are old hands at the game of "divide and rule." Beneath the conventional and traditional stolidity of John Bull there has often been operative a fine subtle Italian Machiavellianism.

Whoever has been to blame, it is unquestionable that the Yishub and the cause of Zionism have been and are now, in tragic measure, the chief sufferers. On November 6, 1944, Lord Moyne, British resident Minister in the Middle East, was assassinated by two young Jews, subsequently identified, by their own confession, as members of the Stern group. This act of cowardly murder naturally aroused the anger not only of Englishmen, but of Jews, and indeed, of all decent people. It did not even have the excuse which the assassination of other personages in bygone days might have had, as for instance, of tyrannical Russian Czars, for Lord Moyne was not the administrator of British policy in Palestine and had no direct responsibility either for the enunciation or for the implementation of the White Paper. Without doubt and without palliation, this murder was either the personal act either of the two murderers or the disastrous expression of a misguided policy of their associates. This was the central fact in the whole situation and the one which should have been immediately realized by the British. The record is filled with instances in which the leaders of Palestine Jewry have repudiated the Stern gang and all their practices. Not even the bitterest enemy of the Jewish Commonwealth can reasonably argue that violence has been part of the plan or program of Zionism in or out of Palestine. Even in the worst days

of 1925, 1935 and 1939, the Jews did no more than protect themselves against the hired hooligans of the Mufti. True, they met force with force, but only with so much force as was necessary—and never as aggressors. Under the most provoking circumstances the Yishub has maintained not only a fortitude, but a patience which has been noteworthy in a world which has given itself over so unreservedly to violence and bloodshed.

Therefore, it comes with all the greater shock that Winston Churchill should have uttered in the House of Commons so brutal a warning, not to the Stern group, but to the Jews of Palestine, as to amount, in his case, almost to a repudiation of a lifetime of friendliness to Zionist aspirations. In discussing the murder of Lord Moyne, Churchill said: "If our dreams for Zionism are to end in the smoke of the assassin's pistol, and our labors for the future are to produce a new set of gangsters worthy of Nazi Germany, then many like myself would have to reconsider the position we have maintained so consistently and so long in the past." This threatening statement is open to so many objections on the ground of fact, history and logic, as to create not only comment but wonder. The hand is the hand of Esau, but the voice is the voice of Jacob; for although Churchill spoke, actually one heard the British Colonial Office again manifesting its generation-old hostility to Zionism. Churchill is too good a student of the Zionist movement and too conversant with the facts of its history, to have made the mistake of identifying the Yishub with the Stern group. Churchill knows too well that even the Sternists, mistaken as they are, and criminal as are their acts, are in existence only because of the despair imposed on them by the treacheries of the White Paper. Churchill him-

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

Emanuel Greenberg, President

Max Herzfeld and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer

Maurice Bernhardt, Secretary

Israel H. Levinthal, D.D., D.H.L., Rabbi

Joseph Goldberg, Administrative Director

self has protested against the White Paper in language of a most vigorous challenge. In 1939 he characterized it as "A plain breach of a solemn obligation." It is inexcusable for a historian of Churchill's stature thus to confuse cause and effect. If Malcolm MacDonald had made the statement of which we complain, that would be understandable. Coming from Churchill, it leaves us not only with a sense of shock, but of bewilderment.

What should be our attitude? Are we to truckle to the British Government? Are we to abase ourselves and protest our natural horror, and promise future good behavior? (Not for ourselves and the great majority of the Jews in Palestine, but on the part of a minute minority which has always refused both self-discipline and community discipline.) Or are we to assert, time and time and time again, that these men and their acts are the direct responsibility of the British Government in the creation of a condition which that government might well have foreseen when it enunciated the faith-breaking and treaty-breaking policy of the White Paper? The violence of the Arabs which preceded 1939 was many, many times worse than anything of which the Stern gang has been guilty, yet that fact did not prevent the British Government from rewarding the Arabs by issuing the White Paper. We have refused and we must continue to refuse to be made a sacrifice to the Power Politics of the Colonial Office. True, the Yishub must and will, as it has promised, render every aid and cooperation to the police authorities in the prevention of future similar crimes. But whether or not the Yishub will be successful—whether or not the Sternists will themselves discipline themselves—is, in the larger aspects of the problem, completely immaterial.

Mr. Churchill has done the Jewish people a grave disservice. More than that, he has weakened his position in the eyes of right thinking men as one of the leaders in a new world based on international justice. It is not for the Yishub to cry *peccavi*, but Mr. Churchill manfully to admit that in this instance his interest as a British politician has clouded his vision as a world statesman.

—WILLIAM I. SIEGEL

"JUST BETWEEN OURSELVES"

"ביןנו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

ONE of the sad symptoms of our age—a symptom which explains the slow march of progress in all fields of endeavor—is that the average man leaves all serious thinking on the vital problems that should concern him to professionals. He does little thinking for himself. In religious matters, we are content to leave the thinking about these matters to the clergy or to the teachers of religion. In political matters, we are satisfied to have the professional politicians do the thinking for us. In the field of economics we turn to the professional economist.

It is therefore a unique phenomenon to have a layman, a business man, give thought to the important problems in our economic, social and political life which must be solved if we are to reconstruct a post-war world fit to live in.

In this issue of the *Center Review*, the editors have given more than the usual space to a most interesting article by our co-worker, the Honorary President of our institution, Mr. Samuel Rottenberg. To his credit it must be said that he is one of the small group of laymen who think about the great issues that face the world today. He has thought out definite plans which he feels the world should adopt if civilization is not only to be saved but given an opportunity to progress.

The readers of this article may not be in full agreement with all the suggestions offered, and with all the conclusions reached by Mr. Rottenberg. But all must admire the serious thinking which marks the entire thesis.

It is indeed a happy omen that business men like Mr. Rottenberg are beginning to do fine thinking in the field of economics. When more laymen will emulate him, there will be greater hope that a better world can be established.

This writer would like to see Jewish laymen begin to publish their thoughts on the religious problems which face the world—and particularly the religious problems of the Jew. We know that Mr. Rottenberg, and others, too, in our

Center, have given thought to some of the fundamental questions which seek answers. These thoughts should be expressed so that all of us might have the benefit of them.

The layman, too, must learn to think and to ponder over the same problems. Only when we shall have the combined thoughts of professional and layman, will there be hope that real progress can be achieved.

Israel H. Levinthal

MORE JEWISH CHAPLAINS FOR EUROPE

THE large, and constantly increasing, number of Jewish men in the American forces in Europe has made necessary the assignment of ten additional Jewish chaplains to this theatre. Eight chaplains arrived in France recently and two more are en route. Almost all of the arrivals, who reported to Major Judah Nadich, senior Jewish chaplain, will be sent to front line posts.

Those who have arrived are: Capt. Irwin Hyman of Syracuse, N. Y.; Capt. Lewis Grossman of Mount Vernon, N. Y.; Capt. Samuel Blinder of Philadelphia; First Lieut. Joseph Shubov of Boston; First Lieut. Ario Hyams of Tisbury Park, N. J.; First Lieut. W. Gunther Platt of Chicago, a refugee who was ordained in Germany; First Lieut. Max Wall of New Jersey, and First Lieut. Louis Engleberg of Cleveland.

Editorial Board of the Review

LOUIS J. GRIBETZ, *Chairman*

JOSEPH GOLDBERG JOSEPH KAYE

DR. ISRAEL H. LEVINTHAL

LESTER LYONS WILLIAM I. SIEGEL

DR. Chaim Weizmann will be seventy years old on November the twenty-seventh. As he reaches the proverbial three-score and ten years, the Jewish people know him as a son of his people, a great scientist, a great leader and the builder of the Homeland, who unites uniquely in his personality the simplicity of the Talmud with the dignity of the statesman, the dreamer of dreams, with scientific exactitude.

Born in Motele, a townlet near Pinsk, Russia, in 1874, Weizmann was, from his very infancy, under the influence of the age-long tradition of Jewish living, which moulded and formed his character. He "learned" in the *cheder* and both his father, and his *rebe* inculcated the soul of the child with hopes of a Jewry established in its own Homeland. Even when Chaim Weizmann left the *cheder* in Motele to go to the Real Gymnasium in Pinsk to begin his secular and scientific education, he continued his studies of Hebrew and Talmud, and I have heard Rabbi Masliansky, the great Jewish orator, speak with pride of the Hebrew learning of his pupil. Weizmann continued his education at Berlin University and then at Freiburg, and received from the latter in 1898 his chemistry degree.

The two fundamental interests of Chaim Weizmann's life manifested themselves early: first he was deeply concerned with the destiny of his people, and secondly, with chemical research.

In his student days at Freiberg, he met and was drawn into the circle of Herzl, and as early as 1898 he attended his first Zionist Congress. From 1901 to 1903 Weizmann was in Geneva as lecturer in chemistry at the Geneva University. Switzerland at that time was the Mecca of Jewish students and Russian revolutionists. Many of the latter were young Russian Jews. Weizmann found here a wide field for his Zionist propaganda. He early displayed a ready wit and biting satire. A brilliant debater and a master of polemics, he fought against the assimilationist tendencies prevalent among the student Jewish youth. It is also at Geneva that Dr. Weizmann met Vera Chatzman, a medical student, whom he married, and who not only shares his Zionist ideal, but is herself a leader of the Women's International Zionist Organization.

The Story of the Life of the First Zionist of Our Day—Chaim Weizmann

A GREAT LEADER IS SEVENTY

By SOPHIE UDIN GINGULD

Nineteen hundred and three was a very important year in the life of Chaim Weizmann. It was then that he accepted a lectureship in Biological Chemistry at the University of Manchester. Like Herzl, he believed that England was to play a leading role in the destiny of Jewry. Already this people, so steeped in the Bible and the prophecies, envisaged a Jewish rebirth in Palestine. So Weizmann was eager to make England his home.

He was already a leader in the Zionist movement. A member of the Chovevei Zion and an ardent admirer of Herzl, Weizmann nevertheless took a critical attitude toward Herzl. There were at that time two main streams in Zionism: the Herzlian political Zionism, with its creation of a modern political state, and the Ahad Ha'am spiritual Zionism, with its aim restricted to a cultural center in Palestine. In 1902 Weizmann, in association with Martin Buber, Berthold Feiwel, Leo Motzkin and others, organized a new group in Zionism, the "Democratic faction," who desired to deepen as well

as to extend the movement, and to express itself practically through the founding of colonies, schools, and even a university in Palestine. They advocated a middle-of-the-road course between "political" and "spiritual" Zionism. Weizmann also aligned himself with the Russian delegation in violently opposing the Uganda project, and later he mercilessly ridiculed territorialist schemes.

All this time Weizmann was engaged in important chemical research which placed him among the leading scientists in England. His discovery of acetone butyl fermentation assumed national and international importance. In 1915, at the request of David Lloyd George, then minister of munitions, he moved to London as director of a research laboratory placed at the disposal of the British Admiralty. Britain was desperately in need of acetone for the manufacture of explosives. Dr. Weizmann discovered a way to make synthetic acetone from horse chestnuts, relieving the shortage. In his memoirs, Lloyd George wrote, "Dr. Weizmann, with his discovery, not only helped us to win the war, but made a permanent mark upon the map of the world." When Britain and the Allies, who felt themselves under a deep debt of gratitude to Weizmann, asked him what they could do in his honor, he replied, "All that I care for is the opportunity to do something for my people." Thus his genius and his vision did do "something" for his people. They were among the factors that brought about the Balfour Declaration, issued November 2nd, 1917.

Destiny, Jewish destiny, had now chosen its leader, and from that time onward the life of Weizmann is the history of Zionism and the upbuilding of Palestine as the Jewish homeland.

In 1918 Dr. Weizmann headed the Zionist Commission to Palestine. Prior to his departure he was received in audience



Dr. Chaim Weizmann

by the King. The *cheder ingele* from Matele at Buckingham Palace! He stood on the threshold of the Jewish National Home. One of the first acts upon his arrival in Palestine was to lay the foundation stone of the Hebrew University on Mount Scopus. The next year, together with Nahum Sokolow, he pleaded the Zionist cause before the Supreme Council of the Peace Conference in Paris. In 1920, at the London Conference, he was elected officially the President of the Zionist Organization.

With single-mindedness and tenacity of purpose Dr. Weizmann accepted his leadership. Insurmountable obstacles beset his work. There was need of tremendous sums of money. The Keren Hayesod was founded, but its creation alienated the Brandeis group. Dr. Weizmann traveled to Palestine, to the United States, to most of the countries of Europe, and to South Africa to overcome opposition in Zionist ranks, to plan gigantic industrial undertakings, to raise the needed funds. There were many reverses. Riots broke out in Jerusalem in 1920, in Jaffa in 1921. The Palestinian Administration began its policy of Arab appeasement. Transjordan was torn away from Palestine. The Palestine Mandate made provision for an extended Jewish Agency as early as 1923. Weizmann began negotiations with Non-Zionists. He won the support of Louis Marshall, then President of the American Jewish Committee, and the Jewish Agency was established in 1929. On its heels came the savage outbreaks following the disturbances at the Wailing Wall. Immigration to Palestine was drastically curtailed, and the Passfield White Paper began to undermine the Mandate. Unable to continue his leadership under these conditions, Dr. Weizmann resigned as President of the newly created Jewish Agency.

British public opinion was aroused and outraged, and some of the evil was remedied by the MacDonald letter. In 1933 Hitler came to power and intensified the need for a Homeland. As many as sixty thousand immigrants a year were absorbed in the life of the country, but in 1936 new riots broke out, fanned and financed by Nazism and Fascism. In 1937 the Peel Report proposed partition of the country, and finally there was issued the White Paper of 1939, limiting

all Jewish immigration to 75,000, and curtailing the purchase of land.

Then World War Two was thrust upon humanity. For the Jews in Europe the war began in 1933, for the Jews in Palestine in 1936, but now in 1939 the entire world was involved.

At the outbreak of war Dr. Weizmann, on behalf of the Jewish Agency, offered the manpower of the Yishub as volunteer fighters in the war for freedom. But five long years had to pass before a Jewish Brigade was recognized by Great Britain, and after close to 30,000 Jews of Palestine were in the armies of England, fighting on every front. Millions of Jews were exterminated by Hitler—hundreds of thousands fought heroically with bare hands to defend their honor in the ghettos of Warsaw and Lublin, while England, the trustee of the League of Nations for the Mandate which was to establish a Jewish Homeland in Palestine, turned away the

victims of Hitler from the shores of the Homeland.

Chaim Weizmann rose above all obstacles. He merely became grimmer in his determination. Now, at three-score and ten, he stirs deep affection among his followers—and there is no nobler nor more statesmanlike figure in the whole of Jewry.

I first saw Dr. Weizmann at the Twelfth Zionist Congress in Carlsbad, in 1921, the first Congress after the first War, the first reunion of a Jewry that had fought brother against brother, the first Congress after the Balfour Declaration. At the Congress was felt the disillusion of the Jewish youth of Europe, broken by war and pogroms. They and all Jewry looked to Weizmann, the international leader. There he stood before the large portrait of Herzl. Tall, robust, broad-shouldered, his Slavic-Semitic face with its high intellectual brow lighted

[Continued on page 22]

THE WAY TO VICTORY

by PVT. JOHN W. GORDON

PVT. Benny Israel inched through the moonlit clearing. He forced himself to keep in the pattern of the shadows, hugging the ground.

All trees look alike at night: how many more? There were three this morning, large, clearly defined. Where were they now? Benny slowly raised his arm, slid it back until his hand could focus reassuringly on the bundle of grenades.

Slowly, like death creeping—slide, push slowly with the foot, each piece of loose dirt is a subtle enemy, not to be crushed, but to be got around. So slowly that the rough grass is like a forest to the close-pressed face.

Rest now, with the breath controlled. So silent that the air whistles out of the nostrils. Let it out now, out of the mouth slowly, softly; breathe in.

Last tree. No more shadows to creep with. Twenty yards of bare ground. That slight bulge is the Nazi gun. Out there in the protective shadows. So menacing, so helpless.

No hysterical thoughts of sprouting limbs and leaves and moving slowly like a walking tree. No thoughts of throwing death from here. There is only one sure way.

Out to the edge, the far edge of the shadow. Going faster now. You sleeping Nazi! Fire on me so that I can run.

The edge of the world is the end of this shadow. Out there on that vast and endless stretch of twenty yards is death and the wasteland.

Quiet strides, and fast. Running low to the other end of the world, who could have seen the gaunt, rough root of a tree, curved to trap and hold an ankle? Nothing to do but lie still, grind his teeth, and pray that a broken leg was not a noise that is heard, but only one that is felt.

The pain is nothing if only it is quiet. Rest in peace, oh broken leg! Some day you may be immortalized in plaster. And still the Nazis sleep. Or do they stir uneasily, wondering about Benny Israel? Or all the Benny Israels?

No, that little movement shows that escape is only another way of death. Painfully precise, the rise to a sitting pose. Mechanical and neat, the tying of the grenades. Benny sighed; the decision was certain. He whispered, "I wish I could have died in better company," and tossed the grenades like a casual present into the waiting Nazis.

THE festival of Chanukah commemorates the most heroic period of Jewish history, and, together with Passover, it must be classified as the most significant among our holidays and festivals. The story of the events which led to the establishment of the celebration of the Feast of Lights is told very simply and effectively in the First Book of the Maccabees, one of the so-called Apocryphal books of the Bible. This book of sixteen chapters covers the entire story of the wars and successes of the Hasmonean family from the days of Antiochus Epiphanes, king of the Graeco-Syrians, to the death of Simon, last ruling brother of Judas Maccabees. Chronologically, it narrates the important happenings from 175 B.C.E. to 135 B.C.E. and relates briefly the deeds of the Hasmoneans, Matthias and his five noble sons, outstanding among whom was Judas, Jonathan and Simon.

The account of this period is further supplemented by the Second Book of the Maccabees, also one of the books of the Apocrypha. This book concludes with Judas's victory over the Syrian general Nicanor, about 162 B.C.E. The contents of this section of fifteen chapters are not historically as valuable as that of the First Book of the Maccabees. It contains a number of miraculous and fantastic tales, as well as narratives of martyrological import which, though a true picture of the times, do not add to its historical record. However, there is enough valuable material in this book to give one an idea of the turbulent nature of this era in Jewish history.

Both these books of the Apocrypha were handed over to future generations in their Greek form. The First Book, whose author is unknown, was probably in Hebrew or Aramaic, and was translated into Greek, the current language of the times. Later it was incorporated into the Septuagint. There are many indications in the text to point to its original Semitic origin. The Second Book was probably written in Greek. Had these books been included in the canon of the Old Testament and had they been known in the Hebrew or Aramaic, knowledge of the Maccabean period would have been much more widely spread.

Another source for the history of this period and the consequent origin of the

WHAT CHANUKAH MEANS

By DR. ELIAS N. RABINOWITZ

Chanukah celebration is found in the Antiquities of Flavius Josephus, Book XII, Chapter VII. Josephus speaks of the festival as established by Judas Maccabees following his many victories to commemorate the restoration of the temple service after its interruption for a number of years by the wars. He calls the festival "Lights." This indicates that in the days of Josephus the lighting of the Chanukah candles was an established fact. Josephus lived during the destruction of the Jewish state by the Romans, approximately two centuries after the Hasmonean epoch.

The story of the events leading up to the establishment of the "Festival of the Dedication," or the "Festival of Lights," as gathered from the above sources and briefly told, is as follows: After the death of Alexander the Great his vast empire was divided among his generals. Judea became the fighting ground for the kings of Syria and the kings of Egypt and was held by the potentate of either one of these lands. About the year 170 B.C., the Syrian king, Antiochus IV, known as Epiphanes, invaded Egypt and met with some success. However, under pressure from the growing Roman Republic, he was compelled to relinquish his claims to victory and to return to his own domain. To abandon the fruits of his victory was a bitter pill to the ambitious monarch.

One aim ruled the mind of Antiochus, namely, to weld together all the heterogeneous masses of his empire into one homogeneous body. The Jews, though seemingly homogeneous, were a divided body. The wealthy and influential Jews, among whom may be counted some members of the priestly caste, imitated and assimilated the ways and manners of their pagan Greek conquerors. Some of these converts went so far as to act as informers to the king. The result was that a Syrian army entered Jerusalem upon its forced retreat from Egypt, pillaged the city, desecrated the temple, and set up an altar of Zeus and Apollo within its walls. The king appointed overseers to enforce his laws and to see to it

that the Jewish way of life be abandoned and be substituted by Greek manners and religious customs. The weak and servile among the Jews submitted to the king's will, but the more courageous rebelled. Consequently, oppression and bloodshed ensued.

All went well with the king's program until the persecutors reached the small town of Modin. There, lived the old priest Matthias, of the family Hasmoneus. Matthias was a devout Jew and a good warrior. He was also the fortunate father of five brave and valiant sons. When the representative of King Antiochus came to Modin he proceeded to set up an altar to Apollo and to prepare for a sacrifice. An apostate Jew ascended the altar steps to slay his animal victim. Whereupon the venerable priest, Matthias, arose, sword in hand, and slew the Jewish regicide and also the king's messenger. Matthias and his sons then fled to the desert and were soon followed by a host of faithful countrymen.

For a year or so, they carried on a guerrilla war against the forces of the king. Matthias was an old man. Before his death he assembled his sons and instructed them to follow the leadership of his third son, *Yehudab*, Judas, known as Maccabeus, the Hammerer, so nicknamed probably because of his strength. Upon the death of their father, the sons followed his instructions. Judas became their leader. He was a comparatively young man, and because of his valor and prestige increased the number and quality of his followers. Wishing to forsake the tactics of his father and intent upon waging open warfare on the king's army, he waited for his opportunity. It came at last. For when the king heard of his growing strength, and of his influence over his fighting men, he sent army after army to beat him. Outnumbered by his enemies, Judas and his battalions prevailed over them because of their courage and convictions.

In a final battle, after the enemy was

completely defeated, the comparatively small army of the Jews entered Jerusalem. They found the Temple of the Lord defiled by the heathens who had held it for three years. The first task of these religious patriots was to remove all vestiges of pagan impurities and to prepare the temple for Jewish worship. After this was accomplished, a re-consecration followed, in the manner of the temple dedication in the days of Moses in the wilderness, and of that of King Solomon after the completion of the first Temple. Modelled on the Feast of Tabernacles, the Jews of that day established an eight-day celebration, with the Hallel and thanksgiving and the kindling of lights. The net result of the victory of Judas Maccabeus was not temporary; it was a victory for the ages. Judas and his followers won a victory for Monotheism, a victory for a moral and ethical existence. A defeat would have meant the destruction of all that the world now values as of permanent importance.

Due to the actions of the later Hasmoneans, the story of the early heroes and their marvelous deeds and sacrifices were almost forgotten by the Pharisaic Jews of a later generation. The Hasmoneans were priests, and insisted upon combining in their persons the High Priesthood and the secular kingship. Yet, their actions were not always up to the standard of pious Jews. They were extremely worldly, and like all their prosperous compeers, they were inclined favorably to the teachings of the Sadducees. Furthermore, there was a strong belief among the Jews that kingship was the heritage of the Davidic scions and, consequently, these priestly kings were considered usurpers. The valor and the sacrifice and the nobility of the early Hasmoneans were forgotten and even their names were strange to the mouths of the Pharisaic Jew of a later date. However, the celebration of Chanukah continued and the memory of some great victory lingered in the minds of the people.

The first record of the belief in the miracle of the vial of oil is found in a small book known in Rabbinic literature as "Megillath Ta'amith." According to the Tractate "Sabbath" 13b., the contents of this small book were brought to light by a certain Hananian son of Hezekiah, of the family of Garon, who lived before the destruction of the temple.

"Megillath Ta'amith" deals with the days in which fasting and mourning is prohibited. The book, however, is composite in character. The older parts originated at an early date, and the later sections are of a later date, as late as the 7th century of the present era, according to some authorities. The oldest part is Tanaitic and written in Aramaic, the later additions are in Hebrew. The book is divided into twelve chapters, according to the twelve months of the year. In Chapter IX, corresponding to the month of Kislev, we find the following statement, "On the 25th day of the month, the day of Chanukah dedication, mourning is prescribed for eight days." This statement is followed by a Hebrew passage which reads, "When the Greeks entered the temple, they defiled all the oils in the temple, and when the kingdom of the family of the Hasmoneans gained in strength and overcame them, they examined and found only one cruse of oil stamped with the seal of the High Priest. However, there was sufficient oil only for one day, but a miracle happened and the oil sufficed for eight days. On the following year they fixed those days as holy days, with Hallel and thanksgiving." This Tanaitic passage is quoted in the Tractate "Sabbath" 11b.

It has been already remarked that Josephus knew of the ceremony of the lighting of the candles, though he does not connect it with the miracle of the flask of oil, which he does not mention. Somewhat earlier, the lighting of the Chanukah candles was an accepted custom. There was, however, a controversy in the academies as to the procedure. According to "Sabbath" 21b, the School of Shammai ruled that the order be eight lights on the first evening, and gradually diminishing to one light on the last evening. The School of Hillel reverses the order from one candle on the first evening to eight candles on the last evening. We follow the order of the School of Hillel.

We do not know how wide-spread the celebration of Chanukah was among the Jews of the Diaspora. The author of the Second Book of the Maccabees, written about 100 B.C., makes a bid for its observance among the Egyptian Jews. Later, however, among the Jews of Babylonia—who, on the whole, followed the Pharisaic tradition—Chanukah was cele-

brated in its entirety, but still with the emphasis on the miracle.

The Babylonian Talmud is the source of our method of observance of the Chanukah. We are told that the lights must be of a certain height above the threshold, so as not to lose their effectiveness. They must be on the left side of the door opposite the Mezzuzah. The candles are holy and must not be used for secular purposes. They are for the purpose of making known or emphasizing the importance of the miracle. For this reason, the candles were once lighted out of doors wherever there was an entrance to the house, so that all who passed by might see them. Work is permitted during the festival. Women, however, are requested to abstain from work while the candles are lighted and are still burning. In other respects, to indulge in labor is left to the will of the individual.

The Chanukah liturgy is not extensive and does not differ greatly from the everyday prayers. The complete Hallel is recited daily. During the "Amidah," i.e., the silent prayer, "Al Hannisim" is recited in the "Modim" benediction three times daily. It is likewise recited in the grace after meals. "Al Hannisim" is a very old form of thanksgiving. It is mentioned in the Seder R. Amram Gaon, of the 9th century. Its full text is given in the Mahzor Vitry, a compendium by R. Simba, a pupil of Rashi. It differs slightly from the text found in our prayer books. The suggestion for such a prayer is found in the Talmud Sabbath 24a.

At the lighting of the candles, three benedictions precede the ignition on the first night, and two on the second night. The Rabbis in Talmud Sabbath 23a ordain these benedictions and establish the fact that all Rabbinic ordinances have a biblical base in the command of Deuteronomy 17:11, "Thou shalt not turn away from the thing they tell thee to the right or to the left." After lighting the candles there is a short recitation, "Haneroth Halalu," dating back to the Middle Ages. It is mentioned in the Tur as having been recited by his father, R. Asher b. Jechiel, and by his father's teacher, R. Meir of Rothenburg. The Piyut, "Maoz Zur" (Rock of Ages), generally sung in the Ashkenazic ritual at home or in Synagogue after the kindling of the lights,

[Continued on page 23]

FOUNDATIONS AND PILLARS FOR THE NEW WORLD

By SAMUEL ROTTENBERG

The following is the first part of a plan for the economic and, in some respects, social reorganization of the world to come. It was conceived by a man who has been active for the greater part of his life in Jewish and communal affairs, and was one of the founders of the Brooklyn Jewish Center.

The plan falls into an extremely liberal category, and it is interesting that it should have come from the mind of a business man.

Dr. Levinthal, in his column "Between Rabbi and Reader," on page 4 of this issue, has written an appreciative note on Mr. Rottenberg's work.

It is unusual for the Review to publish an article of this type, but it believes this plan will attract sufficiently wide interest to warrant the publication.

The Editors.

THE World of Today is reaching the end of the trail. It will be a bloody end, heralded by the roar of cannon and the slaughter of innocents which will easily exceed the ten million deaths of World War I. But now that the roar of cannon is about to subside, we may expect the world to be, for a while at least, in a chastened mood. It will feel humble and contrite. It will, as it has so often before, again declare its readiness to listen to some helpful and hopeful suggestions.

These suggestions will be many and will aim to ameliorate conditions that have produced world wars—two of them in less than a quarter of a century. The roots of social evil will be traced to greed, to blundering, to political ineptitude, to the savage instincts inherited from the jungle.

Then the proposals will follow—proposals to curb greed through legal enactment, to eliminate blundering through education, to entrust henceforth all political decisions only to the competent, and to stress the ethical approach in all dealings with our fellow-men—be they individuals or nations.

This brochure contains a number of suggestions which, in my opinion, should be included in any blue-print of the World to Come. These suggestions are stated simply, since the author believes that their reasonableness is quite manifest and needs no elaborate argumentation. Clearly, this outline is not intended as a counsel of perfection. It is merely a

reminder that some things in our world need mending and that the mending must be done forthwith.

I.

Outlawing of Strikes

We must try to find a solution to the problem of strikes (or premeditated stoppage of work), if we want to maintain a democratic form of life and private initiative.

A strike is not a cure—in effect, it is a disease brought about by management's abuse of labor and a refusal to develop and establish a relationship between itself and labor on an equitable and humane basis.

We need compatible laws to establish this necessary proper relationship. If we can entrust our government with our lives, we need not hesitate to entrust it with our labor. A law has established an eight-hour work day which has become generally accepted in the United States—and this is more than millions of hours of strikes have accomplished. You may argue that strikes helped to make the law. But we don't have to burn down the buildings to see that water extinguishes fire!

Large capital is beginning to recognize its responsibility today. We don't have to have a spectacle such as has disgraced the city of Philadelphia recently by a strike tying up the entire transportation facilities of that city for five days, simply because some misleaders took a notion into their heads that they didn't like the color of some people's skin. In this instance, because of war conditions, the army stepped in and settled the question. But are we in the peaceful future to rely on the army exclusively to settle our labor questions? Or, shall we have laws and regulations to govern relations between man and man? No group should ever be permitted to have the power to stop our city's transportation or any other essential industry.

I advocate that strikes should be outlawed and proper machinery established

to eliminate any possibility of strikes by either capital or labor. Millions and millions of dollars will then be saved by labor, which maintains large organizations and pressure groups in order to secure fair conditions of employment. They should have this as a matter of right, as citizens and members of the richest commonwealth of the world—the U. S. A.

2.

Social Security From Cradle to Grave

The expense of rearing and educating children during infancy and youth is borne by the community. The major part of life is normally devoted to gainful occupation. Old age, except in rare cases where ample savings have been provided, has been a problem for communities, for philanthropists, for the State and for the Federal government. Hitherto, however, this problem has not been properly solved.

We might as well recognize the obvious; that just as an individual's start in life is a charge on the community, so is old age. Likewise, sickness and unemployment.

I therefore wish to recommend a further development in social security: Every person employed should pay 5% of his or her earnings, to be matched by an equal amount paid by the employer, and thus provide insurance against sickness, unemployment and old age from the cradle to the grave. And in all of these respects legislation of this measure should be federal and therefore uniform for the country as a whole. People who give their best years to the welfare of the community should in return receive a complete guarantee of Freedom from Want—something that cannot be achieved in any other way except through social security.

To make society secure against unemployment, sickness and old age is the most important preliminary step for ushering in the New World to Come. In terms of its effects upon the economy as

a whole, an extensive and complete security system will inevitably, through the elimination of individual fear of the future, precipitate greater individual spending for consumer goods "today" as against saving for that "rainy day" which we all fear, and thus provide for more stable high-level employment, a greater aggregate income, steadier investment activity, and the minimization of recurring business fluctuations. In a word, a sound social security system contributes vitally to a sounder economic system.

3.

One Year's Military and Economic Training

Unemployment immediately after the war looms as one of the biggest problems confronting the American people.

In spite of the fact that unemployment has always been a major problem, nothing constructive has ever been done to solve it. It surely is not a problem without a solution. The largest numbers of unemployed persons are those who have no trade or profession, and for whom a job must be created. In other words, they must first be educated to be productive. Statistics have proved that men who have vocations such as plumbing, carpentering, or brick-laying experience the smallest percentage of unemployment. We must not attack the condition of unemployment, but rather, among others, one of the causes of unemployment, which is the lack of training for any specific kind of work. Once we accept this fact, the answer seems obvious: that is, to re-train people who have been neglected and sent out into the world without any means of making a livelihood.

It is my opinion that every young man, before he is permitted to embark on a business or professional career, should be compelled to spend one year of his time as follows: first, to receive sufficient military training to defend his country in a national emergency, and to acquire the physical fitness which military training can give him; secondly, to be trained in some gainful occupation, so that, when he graduates from his national training school, he will be ready to accept a position for which he has acquired the necessary vocational skill.

Too many young people, after completing high school, are recklessly ex-

posed to finding a place for themselves without any specific training and background, and they consequently try to live by their wits instead of by their ability to produce. These become a burden on our economy.

Not only can we train people for useful occupations but we can direct such education to supply the needs statistics will show exist. This plan could very well be applied to the present problem of industrial conversion from war to peace. No soldiers should be released from the army unless they have positions, or before they have been trained for some useful occupation. Instead of giving soldiers a dole, the finest investment this country could make would be to re-train those veterans who possess no vocational aptitudes. They would then have a gainful occupational skill which would provide them security more lasting than the money received through handouts. And America in turn would profit incalculably by this enhancement of its spiritual and cultural wealth.

4.

Gradual Reduction of Tariffs

Another step in the direction of economic amelioration must be the free flow of goods from points of abundance to points of scarcity, with nothing to stop them en route. In other words, if we are to bring about a state of affairs whereby the products of labor and the good things are accessible to all the peoples of the globe, tariffs must be abolished through gradual reduction. With progressive lowering of tariff walls, boundary disputes will also be eliminated to a very large extent.

That tariffs were "breeders of war" was already pointed out by Woodrow Wilson in his Fourteen Points. And the history of the '20s and '30s, marked by economic nationalism, currency warfare, complicated systems of blocked balances, and international barter, more than amply substantiates Wilson's characterization of tariffs as "breeders of war." Can't we profit by historical experience? Captains of industry and others habituated to think in conservative terms will, of course, raise the cry of "Utopia!" and argue that men in business are not their brothers' keepers. But, one might retort, neither should they be their brothers' de-

stroyers. Moreover, if we concede that tariffs are the breeders of war then we stand little to gain by them even in the way of pecuniary profits, since these are afterwards taxed away by the government to pay the huge costs of bloody wars. Thus, in the long run, for the business community and the economy as a whole, tariffs do not pay.

There is, naturally, the argument about the varying standards of living. Removing tariff barriers may mean the competition of so-called coolie labor. To this the answer is simple. There is no room for coolie labor in a civilized world. A gradual elimination of tariffs would raise the standards of living to a point where life would become normalized for almost all inhabitants of this earth, and through the unhampered operation of the economic principle of comparative costs, commodities would be produced most economically in those regions most suitable for their growth and production, so that the prices at which they would be available to the peoples of the world would tend to decline and the general standard of living throughout the world, including our own United States, would correspondingly increase.

And it might be straightforwardly said, in conclusion, that all our international monetary and political plans for a better world after this holocaust will be of no practical avail unless we proceed to deal quickly with this root of our many international problems!

5.

Export and Import as Exchange of Commodities

Following the line of reasoning developed in the preceding chapter one realizes the necessity for a complete reorientation with reference to the import and export of goods.

Instead of looking for markets to exploit and for the creation of favorable balances of trade, such exports and imports should be based on the simple idea of exchange of commodities in a spirit of mutual economic intercourse.

Every country wants to export as much as possible, and import as little as possible. Here is where manipulations, trusts, cartels, and controls begin to function, and world rivalries begin to operate, starting a game that ends in

war. If a person spends more than he produces, the result is bankruptcy. This is equally true of a nation: If it has nothing to export, it should not import.

In other words, imports and exports should not serve as a basis for exploitation. Once this principle would be established, many of the world's problems relating to control of colonies and spheres of influence would be eliminated from political considerations. And one of the largest breeders of wars would ultimately be removed.

6.

Lower Interest Rate

A third step in the economic betterment of the world would be an all-around lowering of the interest rate on risk capital.

Credit is essentially a social institution. It is based upon certain assets accumulated by the community and by certain potential improvements which are added to raw material through invention and labor. Credit is only possible in a community that knows how to conserve its wealth, how to apply part of it to the production of new wealth and habitually goes about its business in such

a manner that a certain increment in wealth may be regularly expected. It is under such circumstances that credit becomes the all-important lubricant for keeping the community at work, and this lubricant should not be left to the manipulation of professional financiers who use community assets and charge a high rate of brokerage for their services. After all, over 90% of business transactions are transmitted through the instrument of credit.

It is my considered opinion that the maximum legal rate of interest should not exceed 3%. Under modern circumstances this would meet all ideal requirements of commerce and industry as well as of invested capital, which has hitherto taken an excessive amount as its share. The net effect of such a low-interest rate policy, justified by the enormous accumulation of liquid capital in our modern community, would be to contribute to a stimulation of investment, especially in the housing and building industry, which in turn would sustain employment and produce income over quite a number of years.

To be continued and completed next month.

A PROPHETIC PLAN

An interesting commentary on Mr. Rottenberg's outline for the future is this analysis of the cause of the last depression and suggestions for remedial measures which he wrote as long ago as 1931. The soundness of Mr. Rottenberg's thinking is evidenced by the fact that a number of the measures he recommended became part of the New Deal regulations.

IN MY judgment there are four major causes for the business depression:

1. Lack of social or governmental machinery to adjust production to the needs of consumption.
2. Increase of machinery, permanently replacing man-power.
3. Too heavy costs for the distribution of commodities (commonly known as business). The number of persons so engaged is out of proportion to our present economic needs and creates an overhead which taxes in-

dustry too heavily.

4. Over-capitalization of industries, thus depriving the laborer of his just share in the goods he produces.

Remedies

The remedies which I permit myself to suggest, although in a brief and sketchy manner, may be divided into three groups, as follows:

A.—Labor and Industry

1. Our Federal Government should promptly call a conference of the representatives of all key industries for the purpose of establishing the necessary instrumentality for the regulation of production to meet the needs of consumption.
2. The various State Legislatures should pass laws reducing the hours of labor. The time is ripe for a five-day week and a six-hour day.
3. The Federal Government should ask Congress to adopt a Child Labor

Law, keeping persons under eighteen years of age from engaging in any gainful occupation.

4. The Sherman Anti-Trust Law should be abolished so that industries may direct production and regulate prices under the Federal Trade Commission's supervision.
5. Old Age pensions should be established in every State of the Union.
6. Employment of labor should be made secure either by unemployment insurance or by making it obligatory upon all key industries to assure their workingmen all-year employment.

B.—Finance

1. The various States should modify the Usury Laws to apply to corporations as well as individuals and lower the legal rate of interest to 4% or 3%. The present rate of interest gives capital too large a share at the expense of the producer.
2. The Federal Reserve System should be extended to include land and real estate, so that mortgages and land debentures may enjoy the same status as commercial paper. This will liberate more capital for all industries.
3. A Mortgage Bank for Homes should be established, enabling home owners to obtain mortgages for thirty years, where 6% interest would automatically amortize the mortgage and give the investor 4½% on his capital—a measure that would encourage millions of Americans to own their own homes.
4. Increase inheritance taxes to minimize the danger of perpetuating large fortunes.

C.—Tariff

1. Since tariffs have proven to be a menace to international trade as well as to international peace, they should gradually be reduced until completely abolished. New inventions and facilities for transportation have made this world much smaller than it was one hundred years ago, at the dawn of modern industry. We dare no longer remain isolated, and unless we raise backward countries to a higher level, they will drag us down to a lower one.

LETTERS FROM SERVICE MEN TO CENTER MEMBERS

From Sgt. Nathaniel Kramer

(Excerpt of a letter sent from France to his sister, Mrs. Pearl Koepfel)

YOM KIPPUR this year was really celebrated by us. There is one Synagogue in the French city we went to that was not destroyed by the Germans. It was used as a warehouse by them and has been fixed up by our Engineer units so that it is practically as good as new. All the Torahs are gone, of course, but otherwise nothing else was taken. Even some books remain. The Service was conducted by GI's, and was very well done. We had a two-hour break in the afternoon to rest up for the final portion of the Service. Otherwise it was conducted just as was the Service at the Center. Seven civilians attended, the entire Jewish population at the moment. They told us that all Jews, old and young, regardless of age, were sent to German concentration camps in 1940 when the Germans first occupied the city. These seven had fled, and have returned to their former homes now that the city is free again.

Last night, after the service was over, we went out to break our fast and happened to go into a vegetable store. There were three of us. To make the story short, the woman who owned the shop spoke English fairly well, having lived in Ireland for three years, and we spent three hours there drinking champagne and cognac, among other liquors. The woman's name is Madame Peureux. She has a sister who lives in Richmond Hill and is married to an Irishman named O'Shea. Since all communication with the States was discontinued with the fall of France in 1939, the sisters have not heard from each other. Hence I have written to Mrs. O'Shea today telling her that her sisters and family are well and requested that she write to them through me. Civilian mail to French civilians is not permitted as yet.

The Peureuxs told us some interesting things concerning the German occupation period. We always wondered whether the French knew the true facts of the progress of the war. They told us they listened to the English radio on the quiet, and so were informed of the Russian victories, the invasion of France, as well as Eisenhower's address to the French

The Review will publish periodically letters from our soldiers received by their families. Some of the most dramatic descriptions and stirring messages of our time are contained in the correspondence of servicemen. The letters presented here are fine examples of this type.

people. They spoke of the feat of the German troops when our planes came over, that the French populace stood in the streets and cheered while the soldiers ran to the Abri, the air raid shelter. They told us the fear the German soldiers had of the American army as it approached the city. The Germans fled two days before we arrived, and were happy to get out.

Concerning the treatment of the ordinary Frenchman, they said the German rule was not as bad as we pictured it. This pertains to brutality and cruelty. The German soldier had to have coupons to buy anything, even a meal in a restaurant. They said that the French raised the prices for the Germans in every way possible and kept up their resistance as best they could. Now that they are free, some of the French find it hard to believe they have been under the yoke for so long. Of course, many of the men are prisoners, working in Germany, but some were released by the Germans, as was the husband of Madame Peureux.

From Sgt. Howard L. Forman

THIS is something that I should have done a long time ago. I must confess that I have been somewhat delinquent in acknowledging receipt of cards and gifts. I guess in the army many things go by the way, and we sometimes forget ourselves. I have been receiving the *Center Review* regularly, and I have enjoyed its many interesting articles. It is another touch of home, and the things which we realize now mean more to us than anything else.

I received your Chanukah parcel. I am a little bit at a loss for words. I don't know how to thank you for it. I appreciate your thoughtfulness, and I again want to thank you for your kindness.

From Daniel G. Luxenberg
Cadet Midshipman

I FOUND your swell package awaiting me when we landed in New York this week.

I have also been receiving the *Center Review* and I appreciate your sending it to me.

From Lt. Irwin D. Witty
(Written from a German Prison Camp)

DEAR Mother and Dad:

Have arrived safely at a permanent prison camp Stalag Luft 1.

Am in the best of health, so don't worry about that. The food is all right and the Red Cross takes good care of us. Write as often as possible and notify everyone that I am all right. This is not as bad as it may seem to you, so don't worry about me. Just thank God, as I did, that I am alive and in the best of health. I don't know how long I will be here but if you want to, send some candy and cigarettes.

Once again do not worry about me as I am as well as if I were at home, which I hope will not be too long. Keep well. Regards and love to the family.

Love,
IRWIN.

Report of a Festival at a Medieval City in England

U. S. and British Army personnel of Jewish faith, stationed at a medieval city in England, recently expressed their appreciation for hospitality extended them at an impressive ceremony, highlighted by the presentation of a certificate of inscription to the community of that city. The presentation was made by Pfc. Nathaniel Horowitz of Brooklyn, N. Y. and Corporal Jack Brewer of Manchester, England.

Pfc. Nathaniel Horowitz has rendered great service to his fellow servicemen as acting chaplain since he has been in the U. S. service, here and overseas. Always inspiring in conducting Jewish services, he is beloved by his comrades and superior officers of all faiths. His golden voice and clever tongue makes everybody feel happy. He is a descendant of Jewish rabbinical nobility, the son of Julius Horowitz of 850 St. Marks Avenue, Brooklyn.

THE NEWS OF THE MONTH

THE future of a Jewish Palestine hinges on whether or not the British Government is convinced that it can depend on the loyalty of Jews in the Middle East. Dr. Nahum Goldmann, member of the executive of the Jewish Agency, reported here, reviewing the situation in Palestine, from where he recently returned.

This, he said, makes it even more imperative for the Jews in Palestine to combat the small groups of terrorists who direct their activities against British officials exclusively. Estimating that the terrorist group has no more than five hundred members, Dr. Goldmann said that the Jewish Agency has worked out a number of practical measures which will be undertaken for the purpose of curbing the outbreaks.

Dr. Goldmann described the great economic progress which Palestine made during the war, but emphasized that there is a tendency on the part of the Palestine Government to hamper Jewish industrial development of the country by making it difficult for Jewish industrialists to import new machinery from the United States and export Palestine-made products to countries in the Middle East whose markets were controlled by British industrialists before the war.

☆

ALTHOUGH there is a conflict in British official circles on whether the government should discourage or encourage the growth of Palestine industry, the dominant school of thought favors the latter policy, Harry Viteles, general manager of the Central Bank of Cooperative Institutions in Palestine, said in New York.

Speaking at a press conference, Mr. Viteles, who arrived here to negotiate the purchases of machinery and other equipment for Palestine factories, said that the British circles favoring growth of Palestine industry believe that it can furnish a steady market for capital goods from Britain, and will not seriously hamper British trade in the Middle East.

☆

THE 251 Jewish terrorist suspects who were deported from Palestine several weeks ago by plane are confined in a

camp in British Eritrea, in northeastern Africa, it was revealed this week.

In letters to relatives living in Petach Tikvah, the deportees wrote that they are being held in a mountain camp in the jungle, which has a climate similar to Palestine.

☆

THE French Government has decided to grant financial aid to families of Jews deported from France by the Germans,

similar to the assistance given families of war prisoners, it was reported in Paris by Marc Yarblum, president of the Federation of Jewish Societies, in the course of a conference with Sir Herbert Emerson, Director of the Intergovernmental Committee for Refugees.

The refugee aid director assured Mr. Yarblum that efforts will be made to ascertain the fate of the tens of thousands of Jews who were deported from

THE TRUE STORY OF THE ASSASSINATION OF LORD MOYNE

THE full story of the assassination in Cairo of Lord Moyne, British Resident Minister of State in the Middle East, and the real identity of his murderers were obtained in Jerusalem by the Jewish Telegraphic Agency from reliable sources.

When arrested, the two terrorists gave their names as Moshe Cohen Itzhak and Charles Salzman. The JTA informant, however revealed that they are Eliahu Khakim, 25, of Haifa; and Ephraim Ben-Zuri, 23, of Tel Aviv. Khakim left the British Army in February of this year. Zuri was given a leave of absence by the Hebrew University two years ago to join the armed forces.

The two arrived in Cairo, separately, and were not even known to each other until they met in accordance with instructions from the central committee of the Stern Gang. They left here for Egypt wearing military uniforms and equipped with the necessary documents and supplies. They were in Cairo for eighteen days before the attack on Lord Moyne, during which time they secured arms and explosives.

Khakim and Ben-Zuri have announced that they would refuse to have counsel assigned to them and would conduct their own defense.

Both youths asked for pen and ink and a Bible to prepare their speeches. They demanded that the court proceedings be conducted in Hebrew. It was learned, at the same time, that the family of one of

the accused intends to send a lawyer to the trial as an observer.

☆

POSTERS issued by those advocating terror and those opposing it appeared this morning on walls, telephone poles and streets lamps throughout Jerusalem. A casual observer would get the impression that a hotly fought election contest was in progress.

Conspicuous among the posters were those signed by the Irgun Zvai Leumi, the principal terrorist group, and the Neemanei Hamoledeth ("True to Our Motherland"), an organization composed of members of the Palestine Federation of Labor, which is pledged to combat the terrorists.

The posters issued by the Irgun and by the Sternists—the other chief terrorist group—warn the Jewish population against delivering "fighters" to the police authorities. "Whom are we fighting for?" one poster asks. "For whom are we risking our lives and shedding our blood, if not for you; if not to protect your position and to achieve national independence in our homeland?"

The posters of the anti-terrorist Neemanei Hamoledeth call upon every Jew to combat the terror. They emphasize that murder and sabotage are fascist methods. "We are fighting against the White Paper, but not against British policemen," the poster read. "We are fighting against the regime, but not against individuals."

France to Poland by the Nazis. He said that the committee hopes to obtain, shortly, a report on the number who may still be alive, and that it intends to consult with the Soviet Government on the possibility of securing information as to their whereabouts.

The multitude of difficulties faced by Jewish refugees in France were discussed at the conference.

Special interest was shown in the problem of orphaned Jewish children. The Committee planned to care for some of them in France, while others will be sent to Palestine, or other lands. Mr. Yarblum pointed out that the number of Palestine certificates allotted recently by the British Government for children in France, Belgium and Switzerland was insufficient.

He also raised the question of whether refugee rehabilitation funds of the Committee might be used to aid the needy Jews of Paris, 30,000 of whom are already registered with the Jewish Federation. Mr. Yarblum suggested that loans be made to artisans and small merchants.

☆

FOR hundreds of Jews in the concentration camps of Southern France liberation has brought no change of residence. They are free, yes—but they have no place to go. So they are spending the winter in the very camps where they had been imprisoned. Their homes in Paris and elsewhere in France are gone, their furniture has been confiscated by the Germans and shipped away, their families are broken up, and there are no immediate means to provide the destitute with anything more than food and lodging, which they already receive in the camps. If they were to be returned to Paris, they would still be without homes, without tools, without work. Those who owned property would find that the processes for the return of their funds or their real estate have not yet begun to function.

☆

DR. CHAIM WEIZMANN, president of the Jewish Agency for Palestine, arrived in Jerusalem recently from London. This is his first visit to Palestine since the outbreak of the war.

Dr. Weizmann motored to Rehovoth, where he has a home. He was accompanied by his wife and L. Linton, political secretary of the Jewish Agency in Lon-

don. He was greeted by a parade of Jewish special policemen.

The arrival of Dr. Weizmann coincides with a crisis in the Jewish Agency executive. It was announced this week that Isaac Gruenbaum, for many years a member of the executive, has resigned and is no longer participating in the work of the Agency. He represented the General Zionists, group "A." In reporting his resignation, *Haaretz*, leading organ of the General Zionists, demands that he be replaced by a member of the same group in the United States.

Rabbi Judah Leib Fishman, another member of the executive of the Jewish Agency, also submitted his resignation, which was not accepted. Leaders of the Mizrachi organization, of which Rabbi Fishman is a member, are conferring on whether Rabbi Fishman should insist that his resignation be accepted.

☆

RUMANIAN Minister of Justice, Lucretiu Patrascanu, gave a written statement to the correspondent of the Jewish Telegraphic Agency in Bucharest assuring him that although Jews in Rumania do not as yet enjoy the rights to which they are entitled under the revived constitution, these rights will soon be fully restored. The statement reads:

"A law will be promulgated shortly, the purpose of which is to abolish all racial legislation. The law will be based on the conception of complete restoration of Jews to their full rights and of real restitution and reintegration. The law is now being prepared by the Ministry of Justice."

☆

GEORGES MANDEL, French statesman whose "accidental" death last July was reported by his Nazi captors, accused Marshal Henri Philippe Petain in a telegram in November, 1942, when the Germans were entering Southern France, of being "responsible before history for this crime" of "handing me over to an enemy," the French Telegraph Agency said.

The text of the telegram was discovered at the post office whence it was sent.

☆

Jews from all parts of Bulgaria are continuing to arrive in Sofia. They present a great problem to Jewish organizations, since the majority of them are penniless and in great need of aid.

THIRTY-TWO former members of Jewish Maquis units in France, who arrived here from Lisbon last month, have already joined the Jewish Brigade. Immediately after their release from the Athlit internment camp, the young French Jews marched in a body, carrying their Maquis flag, to the Brigade headquarters and enlisted.

☆

AN indication that the British Government does not consider that the Jewish internees on the island of Mauritius are permanently barred from entering Palestine was given in Commons by Colonial Minister Col. Oliver Stanley. The internees were sent to Mauritius about three years ago when they attempted to enter Palestine illegally.

☆

THE 30th annual convention of Haddassah closed in Cleveland after the delegates had adopted final proposals bringing the total projected expenditures of the organization for the coming year to \$2,250,000.

Of this total \$900,000 will comprise the medical budget, and \$400,000 will cover the allotment for the Jewish National Fund, \$250,000 of which has been earmarked for purchase of a "Weizmann Tract" in Palestine in honor of the 70th birthday of the Zionist leader. The delegates also adopted a quota of \$10,000,000 for the Six War Loan Drive.

Mrs. Moses P. Epstein of New York was re-elected president. Also re-elected were the following vice-presidents: Mrs. Samuel W. Halperin and Mrs. Herman Shulman of New York; Mrs. Raphael Tourover, Washington; and Mrs. Jack Goodman of Indianapolis. New vice-presidents are Mrs. J. J. Schwartz, Los Angeles and Mrs. David Greenberg, New Rochelle. Mrs. Samuel J. Rosensohn was re-elected treasurer; and Mrs. Robert Szold, Pelham, N. Y., secretary.

☆

A CENTRAL planning and coordinating agency for veterans' needs has been established in New York under the joint sponsorship of the Federation of Jewish Philanthropies and the National Jewish Welfare Board.

The new organization will be known officially as the Committee for Coordinating Jewish Community Services for Veterans. It is being financed by a special grant from the Federation of Jewish

Philanthropies, as part of its long-term program for meeting the post-war needs of community life.

☆

AUTHORITIES in Egypt will take a census of all Jews who have arrived there recently. It is believed that the census is being contemplated in connection with the assassination of Lord Moyne by two Jews who came to Egypt from Palestine.

In an interview broadcast by the Cairo radio, the premier of Iraq, Hamdy El Pachaji Proel-Mida, assured the Arabs of Palestine that the neighboring Arab states would shortly take steps to aid them. Among the means he outlined were: Establishment of an Arab propaganda bureau in Britain and America, financial backing to prevent the sale of Arab lands to Jews, and "establishment of strong diplomatic protection for the Arabs of Palestine."

☆

A CALL to the Jews of Palestine to combat terror in that country was issued by Isaac Ben-Zvi, president of the Jewish National Council, following the election of a new executive of the Council, which is composed of fifteen members representing various groups. Ben-Zvi expressed the Council's abhorrence "over the dastardly murder of Lord Moyne."

Post-war demands, for submission to the United Nations in behalf of the Jewish population of Palestine, were drafted at an earlier meeting of the Jewish National Council at which it was emphasized that Palestine Jewry is primarily interested in securing unhindered immigration of Jews desiring to come to Palestine from European countries, as well as equal rights for Jews desiring to remain in the countries in Europe where they now reside or where they resided before the war.

David Remez, leader of the Histadruth, demanded that a central bureau be established to coordinate all Jewish claims, and that all important Jewish organizations throughout the world be represented in order to secure united Jewish action on all matters pertaining to compensation for confiscated or destroyed Jewish property in various European countries.

☆

M. Zissu, Zionist leader in Rumania, has resigned from the presidency of the

united executive of all Zionist groups in that country as a result of a conflict which developed between him and the Zionist Laborite Party.

It is understood that the conflict arose over the decision of the Zionist Laborites to participate in the General Jewish Council which the Rumanian Government established at the recommendation of Dr. William Filderman, to act as a central Jewish political body in Rumania. Mr. Zissu, as head of the Zionist movement in Rumania, is opposed to the establishment of such a council. He is supported by the Jewish Party, which represents nationalist Jews.

The Zionist Laborite Party, Poale Zion, and its youth organization, for the first time in its history took part in a pro-Russian demonstration, when they par-

ticipated in a parade held on the 27th anniversary of the Soviet Revolution in Russia.

☆

HEARINGS on the pending Palestine Resolution, which were to have been resumed this week before the House Foreign Affairs Committee, have been postponed, it was announced by Rep. Sol Bloom, chairman of the committee.

A concurrent resolution providing that the United States include in all peace treaties at the end of the present war appropriate provisions "for the restoration of property or reimbursement by way of damages to any and all persons who have been deprived of their property" by Axis countries "under cover of law or otherwise" was introduced in the House this week by Rep. Samuel Dickstein, N. Y. Dem.

DISCORD IN ITALIAN JEWISH LIFE

By PAT FRANK

(*Jewish Telegraphic Agency Correspondent in Italy*)

ACTING on the recommendation of Col. Charles Poletti, head of the Allied Military Government in the Rome area, the Italian Government has again decided to postpone elections to the board of the local Jewish community.

The action was taken as a result of the conflict between two groups of Jewish leaders in Rome, each of which is accusing the other of having had Fascist tendencies under Mussolini's regime. Because the controversy has aroused excitement among the followers of both groups, Col. Poletti and the Italian Government felt that elections to the Jewish Community board were inadvisable at the present time.

The leaders of the two Jewish groups in Rome are both prominent lawyers. One, Hugo Foa, was the president of the Jewish Community Council, prior to the liberation of Rome by the Allies. Following its policy of replacing leaders of all groups with new men, the Allied Military Government ousted Foa and appointed Silvio Ottolenghi to head the Jewish Community Council and renamed the Council the "Jewish Commissariate."

Since then Foa has been demanding new elections. He has been directing an attack against Chief Rabbi Israel Zolli of Rome, arguing that the rabbi should

have stayed with his congregation during the German occupation instead of hiding. Rabbi Zolli had a price of 300,000 lire on his head. His life was undoubtedly saved by Catholic friends who hid him.

Foa is also directing his attack against Ottolenghi, pointing out that the latter, together with other Rome Jews, in 1938, signed a statement condemning international Zionism. Ottolenghi's friends explain that this statement was a necessary step in view of anti-Semitic propaganda which was, at that time, being conducted throughout Italy by Fascist officials.

On the other hand, Ottolenghi's supporters, including Chief Rabbi Zolli, point to Foa's Fascist record. Foa joined the Fascist Party in 1932. He is president of the association Nostro Azzuro, a non-political organization of war veterans. His Jewish opponents say that only those truly persona grata with the Fascists could head a national organization, even a non-political one. But Foa is attacked primarily, because the lists of all Rome's 11,000 Jews fell into the hands of the Germans, thus enabling the Gestapo to swiftly hunt down many Jews and seize them. It was Foa's duty, his opponents argue, to destroy this list.

BROOKLYN JEWISH CENTER ACTIVITIES

Noted British Rabbi to Preach at Center, Friday, December 1st

RABBI LEVINTHAL is happy to announce that on Friday night, December 1st, we shall have the honor and the privilege to have as our guest preacher Rabbi Dr. Abraham Cohen of Birmingham, England. Dr. Cohen has just arrived in this country with the delegation representing British Jewry to attend the Emergency Conference called by the World Jewish Congress. He is one of the leaders of British Jewry; vice-president of the British Section of the World Jewish Congress; Life-Governor of the University of Birmingham. We trust that a large congregation of our membership will be present to greet and to hear our distinguished guest.

Institute of Jewish Studies for Adults Has Most Successful Registration

WE are happy and proud to report that our Institute of Jewish Studies for Adults has opened its twelfth season with the largest registration of students that it has had for many years. A number of the classes are so crowded that no new students can be accepted. The most gratifying fact about this remarkable growth is that the men and women who have enrolled come from all parts of Brooklyn. We now have five classes for the study of the Hebrew language, from a beginner's class to a very advanced course in the study of the Hebrew text of the Prophets. Other courses offered are in Religion, Jewish History, and a lecture course about the Talmud and an advanced course in Talmud text.

It is interesting to note the following figures which show the marked growth in the work of our Adult Institute:

Number of registered students—101. They have enrolled in the following classes: Hebrew A (Miss Ungar), 33; Hebrew B (Mr. Shpall), 10; Hebrew C (Mrs. Beder), 12; Hebrew D (Miss Rubee), 14; Hebrew E (Mr. Edelheit), 9; Talmud A (Dr. Higger), 25; Talmud B (Dr. Higger), 8; Religion (Mr. Shpall),

35); American Jewish History (Mr. well for subsequent Sisterhood meetings and functions.

Wednesday morning courses—Jewish History (Mrs. Lyons), 25; Religion (Mrs. Lyons), 25.

Request to Parents of Sons and Daughters in the Service

THE Center urges its members whose sons and daughters are in service to please notify us promptly of any changes in addresses. We are anxious to keep our records up to date in order that we may mail to them the Brooklyn Jewish Center *Review* and communicate with them from time to time. Please also notify us of any changes in ranks or receipt of awards for meritorious service, for publication in the *Review*.

Sisterhood News

Report on Mother-Daughter Luncheon

I AM pleased to report that our Annual Mother-Daughter Luncheon, which was held on October 25th, was both a social and financial success. The festive air which pervaded the scene, the beautiful floral decorations so generously donated by Mr. Samuel Peckman of Hyman Spitz, Inc., Florists, and the good will of our guests tended to make this affair the outstanding success that it was. Rabbi Levinthal delivered a most inspiring address, which was received with a great deal of enthusiasm. The delightful singing of Cantor Tucker in no small part added to the general air of festivity and the Fashion Show was a source of enjoyment to all.

On behalf of my committee for whose cheerful co-operation I have nothing but praise and thanks, I wish to thank Mrs. Lowenfeld, our president. Without her constant advice and help very little could have been accomplished. Let me, too, thank the members of the Board and the membership at large for their kind help and encouragement.

This opening event with its splendid co-operation and fine attendance augurs

MRS. MORRIS B. LEVINE,
Chairman, Mother-Daughter Luncheon

Russian War Relief Clothing Campaign

RUSSIAN War Relief's winter holiday campaign for new clothing for Russian children will be launched in Brooklyn at the Brooklyn Jewish Center on Wednesday evening, December 6th at 8:30 P.M. It promises to be the most unique and interesting event that the Crown Heights Committee of Russian War Relief has ever held. The chairman of the evening will be Maurice Bernhardt, Secretary of the Center. Hans Jacobs, who is a noted radio commentator, news analyst and diplomat, will be the main speaker. A noted radio actress will be an added attraction in addition to a delightful Russian dance group and Anna Marie Ewing, the ballad singer, who will sing. Admission will be fifty cents to defray expenses.

Center Library

THE library of the Center is open to members as well as non-members Monday, Tuesday, Wednesday and Thursday from 3:30 to 9:30 P.M. and on Sunday morning from 10:00 A.M. to 3:00 P.M. This department is under the supervision of Dr. Elias N. Rabinowitz and books in English, Yiddish and Hebrew are available.

Sabbath Services

KINDLING of candles at 5:13 P.M.

Friday evening services at 5:00.

Sabbath services, Parsha "Vayishlah," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Lecture in Yiddish by Mr. Edelheit at 4:00 P.M. All are invited.

Mincha services at 5:00.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 5:00.

Club News

A NEW boys' club was organized. They have chosen the name Tzofim. Mr. Gordon is their leader.

Celebration of the Issuance of the Balfour Declaration

The Inta-League Boys and Girls presented an interesting program in connection with the issuance of the Balfour Declaration. The celebration was held on Saturday, November 4th. A film, "Tel Aviv," was shown and the Senior Club of Petach Tikvah Temple were the guests of the Inta-League boys. All the clubs were present.

Topics for Discussion in the Clubs

The main topic for discussion in the clubs are:

1. The Significance of Chanukah; 2. The Maccabees of Yesterday and the Halutzim of Today. The respective clubs are planning Chanukah parties and plans will be mapped for a joint celebration.

Hebrew Club

The Hebrew Club is making rapid strides. The children tell Hebrew stories and they show great interest in the Hebrew games which they play at every meeting.

Federation Drive

THE women of our Sisterhood are requested to support the drive for the Federation of Jewish Philanthropic Societies. Contributions may be sent to the Center in care of Mrs. Maurice Bernhardt or Mrs. Albert Witty.

Night of Stars

THANKS is also extended to Mrs. Kalman I. Ostow, chairman of the "Night of Stars," through whose efforts more than 550 tickets for that evening were sold.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of Prayer Books from Mr. and Mrs. Samuel Weiss in honor of the birth of their grandchild, Ronnie Beth Levine; also a gift of Torah Mantels from Mr. and Mrs. Morris W. Rosen.

Note of Thanks

MRS. ISADOR LOWENFELD, President of the Sisterhood, extends her thanks in behalf of the organization to Mrs. Morris B. Levine and her co-chairmen for their ceaseless and untiring efforts in making

the Mother-Daughter Luncheon such a fine success.

Congratulations

HEARTY congratulations and best wishes are extended to Mr. and Mrs. Stephen Rey of 352 Crown Street upon the marriage of their daughter, Eudice, to Norman Struber, U.S.N.R., which was held at the Center on November 26th.

Advance Friday Evening Notice

ON Friday night, December 8th, Rabbi Levinthal will preach on the subject, "Hellenists in Days of the Maccabees and Hellenists of Today"—a pre-Chanukah sermon which will deal with a vital matter affecting the future of our people's hope with regard to Palestine.

Helen Levinthal Lyons to Occupy Pulpit on December 15th

ON Friday evening, December 15th—Sabbath Chanukah—we shall have the pleasure of having as guest speaker in our pulpit, Mrs. Helen Levinthal Lyons, who will speak on the subject, "Crises in Jewish History and How the Jew Faced Them."

Mrs. Lyons, who is a graduate of the Jewish Institute of Religion, has occupied our pulpit several times in past years, and we know that the congregation will be glad to greet her and to hear her again.

Employees' New Year's Fund

IN view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Members are urged to make contributions to this fund.

YOUNG FOLKS LEAGUE

THURSDAY, DECEMBER 12
at 8:30 p.m.

CHANUKAH PARTY

Old Tyme Movies . . .
Dancing . . . Refreshments

HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

Glaubman, Erwin W., Pvt.
Goldfarb, Alvin, Pfc.
Levkoff, Henry S., 1st Sgt.
Melker, Arthur
Nass, Milton, S 1/c
Rubin, Marvin L., Pvt.
Samuelson, David, Pvt.
Silberg, Bernard R., 1st Lt.
Warshawsky, Robert, PM 2/c



The following is a list of promotions in rank:

Abrahams, Irving, Sgt.
Blumberg, Alvin, 1st Lt.
Brimberg, Julius, Capt.
Eichen, Marvin, Lt.
Gold, Sidney A., Cpl.
Goldman, Theodore, Pfc.
Goldorf, Jeanne, 1st Lt.
Goldsmith, Donald B., 1st Lt.
Greenberg, Herbert, Sgt.
Greene, Gilbert R., Cpl.
Halperin, Emanuel, Capt.
Hurwitz, Nathaniel, Lt. (S.G.)
Klebanow, Bert, Ensign
Klein, Judah, Lt.
Liebman, Sidney, Capt.
Lipson, Ira J., S 2/c
Maslow, Seymour, P.O. 3/c
Michaelson, Howard S/Sgt.
Orloff, Joseph, Lt.
Robbins, J. C., Major
Rothman, George A., Cpl.
Rothman, Herbert B., QM 3/c
Rubin, Larry, Cpl.
Schlesinger, Frank, Lt. (Aide-de-Camp)
Schwartz, Henry, Lt. Col.
Siegel, Norman, Cpl.
Zirn, Benjamin, Cpl.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BLOOM, JACK

Res. 985 Montgomery St.

Bus. 158 W. 27th St.

Married

Proposed by Joseph Heimowitz

BRAVERMAN, BERNARD

Res. 1025 St. Johns Pl.

Bus. Furs, 215 W. 29th St.

Single

COOK, TED

Res. 1365 Carroll St.

Bus. Printing, 75 Varick St.

Married

DAVISON, HERBERT

Res. 135 Eastern Pkwy.

Bus. Printing, 336 Canal St.

Single

DIAMOND, HARRY P.

Res. 591 Crown St.

Bus. Shoes, 107 Reade St.

Proposed by M. Jay Bronstein and Harry Rubin

DREXLER, BENJAMIN

Res. 12 Crown St.

Bus. General Merchandise, 85 Division St.

Married

Proposed by Herman J. Pashenz

DUNAIF, JOHN

Res. 961 Eastern Pkwy.

Bus. Attorney, 142 Montague St.

Single

EPSTEIN, MISS PAULA

Res. 1334 Eastern Pkwy.

Single

Proposed by Jack Axelrad

FRANK, LOUIS

Res. 1506 President St.

Bus. Jewelry, 15 Maiden Lane

Married

Proposed by Harry Zakhen

GELLES, MAX

Res. 68 E. 19th St.

Bus. Attorney, 270 Broadway

Married

Proposed by Joseph Sacks and Isaac Albert

GELTZER, DR. A.

Res. 751 St. Marks Ave.

Bus. Dentist, Same

Married

Proposed by Frank Schaeffer

GEROFSKY, HERMAN

Res. 379 Crown St.

Bus. Rags, 19 Bond St.

Married

Proposed by Samuel Stark

GOODGLASS, MRS. NETTIE

Res. 159 Eastern Pkwy.

Widow

Proposed by Chas. Perman

GREEN, HARRY

Res. 289 Empire Blvd.

Bus. Mfg., 395 Fourth Ave.

Married

HABER, DR. A. VALE

Res. 1413 President St.

Bus. Dentist, 21 E. 40th St.

Married

Proposed by Selig J. Harrison

HEIMOWITZ, MAX

Res. 560 Lefferts Ave.

Bus. Printing, 158 W. 27th St.

Married

Proposed by Joseph Heimowitz

HECHT, MEYER

Res. 532 Lefferts Ave.

Bus. China, 2 W. 20th St.

Married

Proposed by Joseph Goldberg and Chas. J. Schless

JACOBSON, LOUIS

Res. 1315 Eastern Pkwy.

Bus. Leather, 1239 Broadway

Married

KLEIMAN, LOUIS

Res. 1412 Carroll St.

Bus. Dress Mfg., 34 W. 27th St.

Married

Proposed by Harry Klaristenfeld

LEVINE, NATHAN B.

Res. 129 E. 93rd St.

Bus. Accountant, 140 W. 42nd St.

Married

Proposed by Leib Lurie

LITWAR, MEYER

Res. 326 E. 93rd St.

Married

Proposed by Abe Mann

LODAW, MAX

Res. 131 Joralemon Street

Single

MAKOFKY, H.

Res. 694 Montgomery St.

Bus. Bldg. Wreckers, 100 5th Ave.

Married

Proposed by David B. Rosen

NADEL, BENJAMIN

Res. 1294 Sterling Pl.

Single

ORCHIN, LOUIS

Res. 221 Linden Blvd.

Bus. Stocks, 61 Broadway

Single

Proposed by Cantor Rubin Tucker and Max Rothman

PASHENZ, MAX

Res. 641 Crown St.

Bus. Jobber, 14 Orchard St.

Married

Proposed by Herman J. Pashenz

PASHENZ, MEYER

Res. 1169 Lincoln Pl.

Bus. Motion Pictures, 120 W. 42nd St.

Married

Proposed by Herman J. Pashenz

PLASKOW, ALEXANDER

Res. 769 St. Marks Ave.

Bus. Attorney, 654 Madison Ave.

Married

Proposed by Jesse J. Fine and Mrs. Sarah Rey

PRICE, HERBERT E.

Res. 115 E. 21st St.

Bus. Memorial Chapel, 180 W. 76th St.

Married

Proposed by Joseph Goldberg

REINITZ, DANIEL

Res. 1004 Montgomery St.

Bus. Retired

Married

Proposed by Harold H. Reinitz and Benjamin Kaplan

ROSEN, MISS PERLE

Res. 363 Clifton Pl.

Single

ROSENBERG, MAX M.

Res. 2 Stoddard Pl.

Bus. Accountant, 120 Broadway

Married

Proposed by Morton Klinghoffer and Joseph Goldberg

SCHER, JACK J.

Res. 661 Saratoga Ave.

Bus. Post Office, U. S. Govt.

Single

Proposed by Lewis J. Scher

SHERMAN, PAUL

Res. 491 E. 45th St.

Bus. Accountant, 165 Broadway

Married

SILBERMAN, EMANUEL

Res. 300 Sullivan Pl.
 Bus. Knit Goods, 18 E. 17th St.
 Married
Proposed by Abraham Reager

SILLS, MILTON J.

Res. 485 Ocean Ave.
 Bus. Self-employed
 Married
Proposed by Mark J. Goell

SILVERMAN, JACK

Res. 135 Eastern Pkwy.
 Bus. Clothing, 1140 Broadway
 Married
Proposed by Aaron Lewis

SINGER, LEONARD

Res. 436 Eastern Pkwy.
 Bus. Curtains, 292 5th Ave.
*Proposed by Mrs. K. I. Ostow and
 Max I. Cohen*

SKLAR, DR. CARL

Res. 25 Lefferts Ave.
 Bus. Dentist, 2108 Flatbush Ave.
 Married
Proposed by David Rubenstein

SOLSKY, GEORGE

Res. 677 E. 91st St.
 Bus. Service Station, 68 Jamaica Ave.
 Married
Proposed by Harold Blackman

SOMMER, DR. ABRAM E.

Res. 751 St. Marks Ave.
 Bus. Physician, 189 Ocean Ave.
 Married
*Proposed by Joseph Levy, Jr. and
 Nathaniel H. Jackson*

STERN, L. LEWIS

Res. 219 E. 96th St.
 Bus. Accountant, U. S. Treasury
 Single
Proposed by Wm. S. Shorenstein

WARSHAWSKY, HARRY

Res. 888 Montgomery St.
 Bus. Dresses, 148 W. 37th St.
 Married
Proposed by Benj. H. Wisner

WEINSTEIN, JOSEPH

Res. 145 Central Park West
 Bus. Apparel Shop, 510 Fulton St.
 Married
Proposed by Isaac Albert

WELTZ, HARRY

Res. 436 Eastern Pkwy.
 Bus. Typography, 132 W. 46th St.
 Married
Proposed by Benj. Gabel

WINTHROP, SAMUEL

Res. 899 Montgomery St.
 Bus. Dresses, 134 W. 37th St.
 Married

ZIMMERMAN, JULIUS

Res. 193 Sullivan Pl.
 Bus. Principal, Board of Education
 Married
*Proposed by Dr. Irving L. Cohen and
 Reuben Frieman*

The following have applied for reinstatement:

GINSBURG, MARTIN

Res. 101 Ocean Pkwy.
 Bus. Leather, 453 Bergenline Ave.
 Single

GOLD, JULES W.

Res. 572 Lincoln Pl.
 Bus. Defense, 60 Broadway
 Single

KAUFFMAN, MRS. MAY

Res. 410 Eastern Pkwy.

MAURICE BERNHARDT,
Chairman, Membership Committee

ADDITIONAL MEMBERSHIP APPLICATIONS

The following applications were received too late for inclusion in the regular listing. Applications received after November 24th will be published in the December issue of the "Review."

BECKERMAN, Miss ROSE

Res. 899 Montgomery St.
 Single
Proposed by Pauline Bohrow

CHERNOBLE, SAMUEL

Res. 365 Crown St.
 Bus. Printing, 200 Varick St.
 Married
Proposed by Samuel Schoenfeld

FREEMAN, JOSEPH

Res. 101 Lincoln Road
 Bus. Price Tickets, 84 Rogers Ave.
 Married
*Proposed by Isaac Albert and
 Joseph Weinstein*

GROSSMAN, DR. ALEXANDER

Res. 780 St. Marks Ave.
 Bus. Physician, 222 Brooklyn Ave.
 Married
Proposed by Bernard R. Schulman

HERTZFIELD, JOSEPH

Res. 9622—67th Ave.
 Bus. General Merchandise, 14 Graham Ave.
 Married
*Proposed by Morton Klinghoffer and
 Joseph Goldberg*

POYTA, DR. SIMON B.

Res. 991 Carroll St.
 Bus. Dentist, 14-56—122nd St.
 Single
Proposed by Dr. Arthur Raeder

SHORENSTEIN, SAMUEL M.

Res. 4528 Kings Highway
 Bus. Attorney, 42 Broadway
 Married
Proposed by Wm. S. Shorenstein

TATKON, HERMAN J.

Res. 368 Eastern Parkway
 Bus. Jewelry, 225—5th Ave.
 Married
Proposed by Joseph Goldberg

Reinstatements:

ALBERT, JOSEPH

Res. 57 Lincoln Rd.
 Bus. 155 Jamaica Ave.
 Married
Proposed by Louis Albert

SAMUELS, DR. HARRY I.

Res. 1668 Carroll St.
 Bus. Physician, Same
 Married
Proposed by Samuel I. Samuels

CENTER'S MONTHLY MEMBERSHIP SOCIAL MEETING

THURSDAY EVENING, DEC. 14th
 at 8:30 o'clock

An interesting program has been arranged in keeping with the spirit of Chanukah. Refreshments will be served.

Due to the limited capacity of our Auditorium, only members and their wives will be admitted. The committee will enforce this rule strictly. To avoid embarrassment, please bring your 1944 membership card with you and present it at the door.

KOL NIDRE APPEAL

OUR heartiest thanks are herewith extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre services:

Ellis, Jacob G.	Smerling, Maurice (in memory of brother, Louis Smerling)	Polsky, Archie Puchkoff, Abraham Rinzler, Samuel Rosenbluth, Irving Rosenfeld, Isidore B. Rottenberg, Samuel Rutstein, Jacob Salwen, Nathan Schneider, Samuel A. Shapiro, Nathan D. Simon, Louis (in honor of Sgt. Herbert M. Simon) Sokoloff, Ralph Spatt, Dr. Moses Steingut, Irwin (in memory of Simon Steingut) Stolitzky, Dr. Benjamin Yanowitz, Herman Zechnowitz, Jacob (in memory of Frances Zechnowitz)	Grief, Abe (in honor of Lt. Jack Frank) Halpern, David (in honor of son, Ira) Horowitz, Dr. Joseph Klein, Robert Koff, Mrs. Samuel Korn, Jacob Kramer, Israel Krebs, Moe A. Leff, Mrs. Tillie (in memory of Max Leff) Levenson, Julius (in memory of father) Levey, Frank Levine, Abraham Levingson, Isaac Lewis, Aaron Light, Julius (in memory of wife) Lipshutz, Philip L. Lubell, Morris M. Melker, Abraham R. Meltzer, Samuel Nelson, Dr. Louis S. (in memory of parents) Perman, Charles Plotkin, Dr. Henry Posner, Louis Raabin, Herman D. Rabinowitz, Dr. Harris M. (in memory of parents) Rachmil, Hyman Richman, Joseph Riker, I. Jerome (in memory of mother, Esther Riker) Roberts, Alfred Rosenfeld, Irving Rosenman, Mrs. Lena Rosenthal, Samuel Rothkopf, Morris Saffer, Louis Safier, Charles Salit, Mrs. Harris Salomon, Herman (in honor of daughter's 17th birthday) Sarezky, Eugene R. Schaeffer, Frank Schiff, Lawrence (in memory of mother, Rebecca Schiff) Schlesinger, Louis J. Schmulevitz, Philip Schrier, Mrs. Joseph (in memory of Joseph Schrier) Schrier, Isaac Schwartz, Nathan T. Shapiro, Joseph Sherman, David H. (in mem- ory of Abe Speigleman)
Hoffman, Isidore	Sussman, Sol Tedoff, Samuel R. Zirn, Samuel (in memory of parents)		
Bruckenfeld, Morris	Brenner, Louis Sklar, Mrs. John		
Fein, Hyman (in memory of wife, Helen Fein)	Parnes, Louis (in honor of wife)		
Fine, Isidor Ginsberg, Moses Radutzky, Nathan Silverstein, Morty (in honor of Lt. Joseph Silverstein and Frank Schaeffer)	Zeitz, Harry		
Cohen, Emanuel	Anonymous Berman, Dr. Harry Blacher, Charles Bruman, Sam (in memory of mother, Rachel) Burros, Elias Dilbert, Charles Dubrow, Benjamin Freedman, Harry A. Glaubman, Joseph (in honor of Seymour Siegel, U. S. Army) Goldberg, Max Greenfield, Dr. Samuel D. Gross, Henry H. Herzfeld, Max Hyde, Ben (in honor of Lt. Irwin Witty) Joseph, Arthur; Posner, Herbert; Leibler, Roy (in memory of Dr. and Mrs. Abraham Posner) Kamenetzky, Samuel (in memory of parents) Kaplan, Benjamin (in memory of parents) Katlowitz, Harry S. (in honor of Pfc. Irwin Katlowitz) Koven, Dr. Benjamin (in honor of Fannie Liebowitz) Kronish, Fred Kugel, Simon H. (in memory of Mrs. Kugel) Lazarowitz, Mrs. I. Lemberg, Samuel Levine, Louis (in memory of Mrs. Annie Klein) Lurie, Leib Masin, Murray (in memory of Aaron and Anna Wiltcher) Mellins, David J. Miller, Irwin J. Nemerov, William T. Perlstein, Isaac	Zinn, Martin Anonymous Aaron, Bernard J. Abelov, Saul Abrams, Hyman Ball, William (in memory of Bertha Ball) Bernhardt, Maurice Bernstein, Alex Christenfeld, Mrs. Lena (in honor of daughter Adele J. Christenfeld) Danziger, Seymour Daum, Louis Duberstein, Mary (in honor of grandchildren in service) Filler, Victor W. (in memory of Lillian S. Filler) Finkelstein, Dr. Reuben Friedman, William (in memory of Max Schlansky) Frieman, Reuben Gabriel, Barnett (in honor of 1st Lt. Herbert Gabriel and 1st Lt. Edward Ruen) Glasser, Abraham Goell, Milton J. (in memory of Jacob Goell) Goldblatt, Sidney (in memory of parents and Libby Blumenthal) Goldsmith, Edward Goldsmith, Herman (in honor of son Lt. Don Goldsmith) Goldstein, Dr. Max (in mem- ory of Miriam Goldstein) Goldstein, Nathaniel L.	
Leventhal, Julius (in memory of Morris Leventhal)			
Levkoff, David			
Aaron, Hyman Aaron, Joseph I. Anonymous Bernard, Mrs. L. W. Brenner, Phillip Elowsky, Samuel M. Forman, Irving (in memory of parents) Fortunoff, Jacob A. (in honor of Daniel and Gilbert) Goldberg, Maurice E. (in memory of Helen Nathan Goldberg) Goldstein, Joseph Gondelman, Sidney Goodstein, David Goodstein, William Greenblatt, Samuel Halperin, Louis (in memory of Emanuel Halperin) Holtzmann, Jacob L. Kaplan, Abraham Leventhal, Norman Levine, Morris B. Martz, Benjamin Miller, Morris Mitrani, Solomon Moskowitz, Samuel Ostow, Kalman I. Phillips, David Preston, Harry Rosen, Abraham N. Rothkopf, Hyman Schulman, Samuel Schwartz, Harry Shorin, Ira Shorin, Morris			

Siegel, Harry
(in memory of father)
Spiegel, Simon
Stark, Abe
Stark, Joseph
Stoloff, Dr. Benjamin
(in memory of parents)
Weinstock, Louis
Witty, Albert (in honor of
Lt. Irwin Witty)
Wohl, Mrs. Sophie (in mem-
ory of Frederick Wohl)
Wolff, Louis (in memory
of Mr. and Mrs. Samia
Rosenthal and Isaac Wolff)
Zwerdling, Tobias (in
memory of father and
brother)

Damsky, Bernard (in memory
of Abraham Damsky)
Gray, Isidor (in memory
of daughter Yettive)
Wender, Morris D.
(in honor of boys in army)

Goody, Charles
Gottlieb, Aaron
Heimowitz, Joseph, in honor of
Bar Mitzvah of Lawrence)
Kaufmann, Leo
Lipson, Sidney J.
Lowenfeld, Isador

Feldt, Joseph
Fine, Charles
Goldberg, Morris (in memory
of Eve Finkelstein)
Gottlieb, Irving J.
Levy, Harry (in memory of
Harry J. Moskowitz)
Markowe, Benjamin
Prince, Mrs. Frances
(in memory of husband)
Rosen, Morris
Schein, Louis
Seeger, Samuel A.
Shapiro, George A.
Smerling, Wm. C. (in
memory of Henry J. Taub)
Spiegel, David
Stark, Samuel (in honor of
sons Lawrence and Lester)
Weinstein, Albert A.
Wolfe, Dr. Samuel A.
Wunderlich, Charles (in honor
of son Harold in Army)
Zucker, Joseph

Anonymous
Abraham, Simon
Albert, Mrs. Lena
Anderman, Max (in memory
of father, Meyer Eckstat)
Axelrad, Jack
(in honor of parents)

Dan, Dr. Julius M.
Eisner, Felix
Feinberg, Philip F.
Fishman, Samuel J.
Friedman, Morris (in honor
of grandson Arnold Abbot
Friedman)
Gilbert, Dr. Samuel (in
memory of mother, Bessie
Gilbert)
Glassman, M.
Glaubman, Louis
(in memory of parents)
Gluckstern, Simon
Hazelcorn, Samuel (in mem-
ory of parents, brother,
and Otto Friedman)
Herman, Sam
Horowitz, Irving
Jaffe, Leon (in memory of
Abraham Vogel and Philip
Jaffe)
Kabram, Irving
Kabram, Saul
Kaplan, Israel (in memory of
Joseph Kaplan and
Fannie Hirschfeld)
Karlin, Ben
Kiel, Abe (in memory of
departed American soldiers)
Klein, Lillian C.
(in memory of husband)
Klinghoffer, Morton
Kurshan, Samuel L.
Lapidus, Joseph
Levin, Philip A.
Levine, Dr. Abraham
Levine, Max H.
Levy, Jeremiah
Marvin, Anthony
Maze, Louis
Miller, Samuel
Nareff, Jonas (in memory of
David and Yetta Nareff)
Nicoll, Samuel
(in memory of mother)
Perlman, Benjamin (in
memory of their parents,
Mr. and Mrs. Harris Perl-
man and Mr. and Mrs.
Max Freedman)
Polivnick, Isidor
Reiner, Herbert H.
Rosen, Jacob A. (in honor of
Capt. S. Soifer)
Roth, Louis J.
Schless, Charles J.
Shapiro, Mrs. Minnie
Silberg, M.
Singer, Henry G.
Weinstein, Abraham
Wiener, Isaac
Zirn, Abr. H.

Anonymous
Altman, George
(in memory of parents)
Amer, Rose
Barnett, Mrs. Sadie
Bernstein, H. Zachary
(in memory of Jeane E.)
Bernstein, M.
Blickstein, Harry (in honor
of Pfc. Marvin A.
Blickstein)
Brodie, Frank
Bruck, Reuben
Dannenberg, Dr. Max
Dansky, Mrs. Rose
Desner, Mrs. Sophie
Diamond, Rose B.
(in memory of parents)
Farland, Mrs. Rose G.
(in memory of husband)
Forkos, Mrs.
Goldberg, Mary
Golombek, Sonia
Gruber, Mrs.
Hausner, M.
Hazelcorn, Pvt. Jack (in
memory of grandmother
and in honor of mother)
Heiman, Harry and Mary
(in memory of Samuel F.
Cohn)
Hussack, Mrs. G.
Jacobowitz, Miss Y.
Jaffe, Sheila M.
Kaplan, Robert (in memory
of parents)
Katlowitz, Abraham
Klein, K. Karl
(in memory of mother)
Krawitz, M.
Lack, David S.
Leaks, Dora
Lesser, Joseph

Levey, Sydney S. (in memory
of Simon Levey)
Levin, Maurice (in memory
of Harry Levin)
Liebowitz, Wilma
Margolin, Akiba
Mandeborg, Mrs. M.
Miller, Max A.
Model, Harry I.
Nachmias, Vitalis
(in memory of mother)
Natelson, Agnes (in memory
of Rachel Natelson)
Nirenberg, Rose
Parnes, Mrs. Rose
Pashenz, H. J. (in memory
of Mollie Pashinsky and
Daniel Merowitz)
Paul, Harry
(in memory of parents)
Perlman, Miss E.
Reager, Abraham A.
Rosenblum, Philip
Rous, Ben
Samuelson, David (in memory
of departed soldiers)
Schwager, M.
Schwartz, Samuel I. (in mem-
ory of Meyer Freeman)
Siegel, Moses M. (in memory
of Philip Katz)
Singer, Hyman M.
Smithimer, J.
Sommers, D.
Strauss, Irving P.
Trilling, David B.
(in memory of father)
Turkel, M.
Vilkomerson, Mrs.
Wald, David
Waxman, Benjamin
Weissman, Mrs.
Yeblon, Etta

Chanukah will be celebrated

December 11-18

For a worth-while
CHANUKAH GIFT
give

RABBI LEVINTHAL'S NEW BOOK

"A NEW WORLD IS BORN"

Copies may be secured at the Center

Sixth War Loan Drive on

Purchase Your Bonds

at the CENTER

A GREAT LEADER IS SEVENTY

[Continued from page 6]

by his brooding Jewish eyes. His manner was quiet. His speech was full of reference to Jewish lore. He used Yiddish words for their folk quality. He spoke factually, yet with a note of mystery. One was conscious that here stood a Jew proud of his heritage, a rich personality, a blending of the age-long Jewish with the modern European cultures. To this day that Congress is characterized for me by Weizmann's great phrase, "Ani ma a min b'amenu," "I have faith in our people." This was the cornerstone for the upbuilding work which followed that first post-war Congress; therein lay the strength and power of Weizmann. He points clearly to the source when he says, "Where did I learn the wisdom of diplomacy? Was it in Pinsk? Balfour paid attention to me not because I spoke as a diplomat. Have you ever seen a diplomat who is not backed by a rich treasury and a military force? I went to Balfour alone, but behind me there stood eighty generations of Jews. The forces accumulated during thousands of years spoke through me, not money but the voices of the sages, fighters and heroes who rest in the holy soil of Eretz Israel. Eminent statesmen listened to these voices. It was the voice of history that spoke through my mouth."

On April 1, 1925, I saw and heard Weizmann again. This was the opening of the Hebrew University on Mount Scopus. Below was the richly carpeted dais with its dignitaries, Lord Balfour, Lord Allenby, Sir Samuel, Bialik, Rabbis in their colorful robes, representatives of the world's institutions of learning in their academic gowns, and, ringed on benches, the Jews who came on a pilgrimage to the opening of a Seat of Learning in the Holy Land. In the midst of all this pageantry, Dr. Weizmann appeared in the red robe of the chemist, the dreamer of dreams who spoke in 1902 of a Higher School of Learning in Palestine, who in 1918 laid the cornerstone within sound of guns firing to reconquer the land. Over the scene brooded the majesty of the purple Moab, the silver glimmer of the Dead Sea so fitting a setting for this son of Jewry who dared to have visions and who was blessed to see them come to life.

Again, in 1935, and at the Zionist Congress in Lucerne, I saw and heard Weizmann. He had been absent from the leadership of Zionism for four years. Now he was urged by friend and opponents to accept the Presidency. In a speech poignant in its simplicity Dr. Weizmann told how deeply moved he was by the "fraternal expression evidenced by the mere presence of his former opponents, and how deeply touched by what old friends and old opponents had said. Three factors had encouraged him during the four years of absence from leadership: the faith of his wife, the support of Palestine labor, and the cooperation of British Zionists. Ben-Gurion, speaking at that Congress, has truly said, "The genius of Jewish people has now been restored to the leadership of the Zionist organization."

In these war years Dr. Weizmann has visited the United States. We flocked to hear his great messages. For many years, and especially in the last decade, it has become harder and harder for Weizmann to explain the British Palestine policy to the Jewish people. "Only faintly do the cries of disillusion, the despair of Jewry penetrate the thick walls of Whitehall, but they beat about the head of the leader." He repeatedly tells us that "British administrations come and go, but the English nation does not change its character; it remains the champion of justice." He still is firm in his belief that Jewish destiny is linked with England. But he warns us that it is the Jew that must reconstruct Palestine. "It is our Palestine which we must gain through our struggle, our work, our sufferings." Weizmann also tells us what should be the implements of Jewish reconstruction. "Without Jewish workers Eretz Israel will not be ours."

We know that every great movement produces its leader. Chaim Weizmann came to us from the *cheder*, from the culture of the Western world, from the birthpangs of Zionism, from the deep sufferings of the Jewish people, from the unsurpassed achievements of the new Palestine. He molded present-day Jewish life and was himself molded by it into the great leader of Israel.

FOR
FLOWERS
•
WEDDING
DECORATIONS
AND
FRUIT
BASKETS

•
**HYMAN
SPITZ INC.**

OUR ONLY STORE

THE
BROOKLYN
JEWISH
CENTER'S
OFFICIAL
FLORIST

•
Dickens 2-4000
1685 PITKIN AVENUE

WHAT CHANUKAH MEANS

[Continued from page 8]

was composed by a man named Mordecai, otherwise unknown. This hymn attained its popularity because of its stirring melody, which is of German origin and a popular tune since the 17th century.

On Chanukah, a portion of the Torah is read daily from Numbers 7:12 to 7:89. This portion speaks of the dedication of the Tabernacle in the wilderness in the days of Moses. The Rabbis established an association between that event and the dedication in the time of the Maccabees. A connection is also established between Leviticus 24:2-3, and the kindling of the lights. In that passage direction is given in reference to the preparation of the oil for lighting daily in the temple. Association is made between the injunction that Aaron, the priest, set up the lights daily, and the kindling of the

lights by the Hasmoneans who were priests.

In some rituals, as for example the Italian of the 15th century and the present-day Yemenite, it was customary to read the Megillath Antiochus on Chanukah as we read Megillath Esther on Purim. This booklet, written in Aramaic in the style of Daniel, and translated into Hebrew, is a late production of the 7th century C.E. It narrates the story of the Maccabean revolt, and contains some legends not found elsewhere, but has no historic value.

Chanukah in old Europe was a very pleasurable festival, especially for the young. Good food, more leniency at the cheder, plays and games were the order of the day. Most important of the games was the dreidel, a kind of top. The boys, themselves, made it, and it was used as a game of chance.

There is no special food for this festival as there is for a number of the others. In the medieval days dairy dishes seemed to have been the ritually accepted food in some places. It is mentioned in the "Shulhan Oruch Orah Haim" by R. Moses Isserles on the authority of R. Nissim Girondi, Rabbi of Barcelona in the middle 14th century. This practice does not seem to have made any headway and is at present unknown.

During the last half century, with the growth of the nationalistic movement, great stress has been laid on the importance of Chanukah as a national festival. Quite a controversy arose in 1891 in regards to the emphasis put on the miracle. A number of articles appeared in the old Hebrew periodical, *Hazefirah*, in favor and against the acceptance of the miracle. Today, we may accept the miracle if we are so minded. However, we live in realistic times, and we must evaluate this festival as a reminder of a great age in the Jewish life.

THE RIVERSIDE

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE
ENDICOTT 2-6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
FAr Rockaway 7-7100

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

WILLIAM B. FELDSTEIN, Director

FREEDOM FROM FEAR

OWNERS of property face the ever present threat of claims being made against them for substantial sums of money for alleged negligence in the use or management of their property. Even groundless or fraudulent claims for personal injuries must be investigated and litigated at great expense to the owner. These costs and one substantial judgment, under some circumstances, can wipe out and destroy the savings and investments of a lifetime.

ALL these potential risks can be eliminated for real estate owners by properly insuring with the Consolidated Taxpayers Mutual Insurance Company, an organization tested by time and equipped to save landlords up to 25 per cent.* of the cost for protection.



CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY

HARRY STRONGIN, President



100 CLINTON STREET

(Cor. Remsen St.)

BROOKLYN 2, N. Y.

Tel. TR 5-5300

* This Company's rates are 20% below manual, and, in addition, our policyholders are currently receiving extra 5% dividends each year.

A Mutual Company with a Non-Assessable Policy